1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

girl is already accustomed to the ways of the house, and has probably developed a mother-daughter relationship with the wife of the *chia chang*.

At the time of adoption, the family may have no intention of bringing up a wife for their son, although they may change their minds later. Whereas an apparently definite distinction between simple adoption and adopting a girl as a future wife for a son in the *sinsiv* system of marriage (discussed below) was made by Fei's mainland China Kaihsienkung villagers (1939:53–55), in the Hsin Hsing village area no distinction based on reason for adoption need be made when the girl is adopted. A girl adopted to be a daughter may later be married to the family's son, and a girl adopted as a future wife for a son may ultimately be married out just as if she were the adoptive family's own daughter. And whatever the original intent of the adoption, or what kind of marriage is eventually arranged for her, the girl is usually treated very much as if she were a natural daughter of the family that adopted her. It is for this reason that I have treated both kinds of adoption under the same general heading.

A family which offers its daughter for adoption must usually give the adopting family a payment of "milk money" at the time of adoption, whether the girl is to be a regular daughter or the future wife of a son of the new family. Both the natal and adopting families consider themselves to be *ch'in ch'i* as a result of the adoption. In fact, when the girl reaches marriageable age the adopting family will frequently consult with her natal family about the potential husband and the marriage negotiations. In many such instances the affinal relationships then become a three-way affair between the girl's natal family, the adopting family, and her husband's family.

When the girl is definitely being adopted into a family as a servant, her family will often be given some money as recompense for the loss of her services. In these cases, the girl is usually at least eight or nine when adopted, old enough to be immediately trained and do useful work in her new home. The Chinese law in Taiwan recognizes such adoptions; however, it recognizes the girls as adopted daughters (*yang nu*), not servants, and stipulates that they must be well treated and be married out at marriageable age. When a girl is adopted to be a servant, there is obviously little likelihood that the two families will maintain a *ch'in ch'i* relationship, since the adoption is recognized as a purely business transaction. Such adoptions are no longer as common as they used to be, although they still take place among some rich, rural people. The sister of the former large landlord in Hsin Hsing had been "given such a girl as a wedding present." The practice is especially common in market towns and cities where girls are "sold" to wealthy families as servants or where they are adopted by a family to be hired out to houses of prostitution or bars.

of the five lún, while the Shang Ti Kung stands for the unity of all of Chichou.

The fifteen minute walk from the train station in Hsulin to the village of Hsiachichou takes one through the main business street of the market town. Here under the arcades which edge the street are a variety of small stores and shops which cater to the material and spiritual needs of the surrounding villages. There is a small shop selling ice and a variety of cold drinks, a western style drug store advertising everything from aspirin to penicillin, next door to this a traditional Chinese drug store famous for its cures for consumption, the tiny office of a local doctor trained in Japan, a dry goods store specializing in ready made western clothing, a tailor who scorns western clothing, a coffin shop sweet with the cool smell of camphor, a small two story hotel which also functions as a brothel, several food stores pungent with the odors of garlic and salted cabbage, a photography shop displaying pictures of Japanese and American movie stars, a pool hall where young village men come to play billiards at night, a variety store selling mostly children's copybooks and writing materials, a dusty mill full of sacks of grain, two family shops making noodles for local restaurants, a fortune teller's stall run by a man disabled in the Second World War, a three or four room hospital which serves as a prison for the violently insane, and at the end of the street a Tu Ti Kung Temple supported by the local businessmen and their families. To know this street is to know a great deal about the life of the local population.

only register an adopted female child as a lông-lù or a sim-pûà. The adoption of female children as cā-bô-kàn was illegal and punishable by fine. The inevitable result of such a restriction was that the lông-lù form of adoption was used as a means of concealing adoptions which would formerly have been of the cā-bô-kàn variety. Because of the commitment to a marriage it was both difficult and dangerous for a family to register a cā-bô-kàn as a sim-pûà, but it was easy enough to change the child's surname and have her registered as a lông-lù. Even today one finds in the households of some of the wealthier Hsulin families adopted daughters who are clearly no more than long-term servants. Adopted by their foster families when they are five or six years of age, they are given their foster parents surnames and registered as lông-lù so when they reach the age of eighteen or nineteen they marry out of the family. In the meantime they are kept busy with cooking, cleaning, the care of children, and sundry other household chores. The only difference between their position and that of the cā-bô-kàn of fifty years ago is that they are not eligible to marry a member of the family because of their official status as a daughter of the family.

A second reason for the relatively low status of the lông-lù form of adoption is its association with prostitution. As we shall see later, women who are themselves prostitutes often fear that they will not be able to marry, and as a result feel that they need to find "a stick to lean on." The natural solution is to adopt a daughter and raise her to the profession. Considering that some of the successful professionals earn as much as NT$5000 to NT$6000 a month, the three or

four hundred dollars required to buy an adopted daughter is relatively cheap insurance. There are also professional dealers in such urban areas as Taipei who buy girls of twelve or thirteen years of age and then sell them to wine houses or brothels. Such transactions often require registering the girl as an adopted daughter in order to conceal the true reason for her change of residence. Li Teng-Yu reported in 1943 that of the 162 girls working in three brothels in Taipei, 139 were registered as adopted daughters.[2] The result has been that the lông-lù form of adoption has become so suspect that many people will not consider giving a daughter in adoption to a family who does not intend to marry the girl to one of their own sons. According to a stereotype popular in Hsiachichou, it is only the very poor who will give a daughter in adoption as a lông-lù because they are the only people who care about the small difference in the amount of bride price, but like most stereotypes this one is misleading. The correlation between wealth and the likelihood of a family's giving a daughter in adoption as a lông-lù is primarily a result of the fact that the wealthy are more concerned about face. When they are reasonably sure that the girl is not to be sold into prostitution, a poor family will give a daughter in adoption as a lông-lù. Having little face, they have little to lose. A wealthy family, on the other hand, will not consider such an adoption regardless of the circumstances. Having face, they must be concerned to keep it untarnished.

The adoption of cī-bó-kàn was never very common in the village of Hsiachichou. In the years before World War II the villagers were too

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2 Li Teng-yu, "sīm-pûà to lông-lù" (sīm-pûà and lông-lù), Minzoku Taiwan, Vol. 4, No. 11 (1943), p. 17.

*564 *597 *593 *562 624 But whatever the consequences for the son of the family they are seldom as severe as for the sīm-pû who resists marrying her foster brother. The girl's position in the family is a weaker one, and as a result she must pay a higher price for her intransigence. Most parents cannot afford to alienate one of their sons permanently, but there is no point in retaining the loyalty of an adopted daughter if she refuses to play the role for which she was adopted. Parents are therefore ready to apply whatever pressures are necessary in order to make the g acquiesce to their plans. As a result, when it is the girl who takes the lead in opposing the marriage she must often go to extreme lengths to overcome her parents' determination. One [548] [464] village girl ran away to her natal home rather than marry her foster brother, and we know of at least three cases in which sīm-pû left their foster homes to become prostitutes. They were either unwilling or unable to return to their natal families, and this was the only way in which they could manage to support themselves independently.

A girl's refusing to marry her foster brother also makes it difficult for her to marry out of the family. Her foster parents may refuse to arrange another marriage as a means of punishing her, and even if they do call in a go-between it may be difficult to find a family willing to take a former sīm-pû as a daughter-in-law. Prospective in-laws suspect that the foster parents may have decided to allow her to marry out of the family because of "an unmanageable temper" or other hidden faults. Although most sīm-pû do eventually marry despite these difficulties, we know of at least one girl in

marriages.[1]

Aside from the reports of many villagers that such marriages are "embarrassing" and "uninteresting," we also have evidence that there is a difference in the actual behavior of persons who have made a sīm-pûa marriage. Men and women who have made such marriages are more likely to seek extra-marital sexual satisfaction than people who have married in other ways, and many men who have been forced to marry a sīm-pûa arrange their lives so as to avoid sexual contact with their wives for prolonged periods of time. One village man who married his foster sister was said to have slept with his wife only twice in some twenty years of marriage. According to one of his neighbors, "He often told me, 'I have only been at home two nights, and I have fathered two sons.'" Although this is undoubtedly an exaggeration of male vanity, it is apparently true that the man spent very little time with his wife. A woman with whom he lived for the last twelve years of his married life told us that "he only lived at home for a short time after he was first married. After that he never spent a night at home."

As is probably the case in every Chinese community, extra-marital relations are not an uncommon aspect of the male's life in Hsiachichou. Every market town in the area has at least one or two brothels, and every hotel and inn also functions as a house of prostitution. From the very early years of their marriage, many men visit prostitutes as frequently as their circumstances allow. What is of interest to us here is that the frequency with which a man avails himself of these opportunities seems to be at least in part a function of the type of marriage he has made. During the course of our field work we attempted to record

[1] [i.e., sīm-pûa marriages -- Analyst]

produce a definite sexual aversion is that such separations are much more common among men who have married sīm-pûà than among men who married in other ways. Of those 119 men whose life histories we know in some detail at least 13 spent two or more years of their married lives living away from their parental home with a woman other than their wife. These 13 men included 3 (4 percent) of 70 men who had married in the preferred way, 2 (8 percent) of the 26 men who had married matrilocally and 8 (35 percent) of 23 men who married a sīm-pûà. There thus appears to be a striking difference between the sexual behavior of those men whose association with their wives began in childhood and those who did not come into contact with their wives until adulthood.

While it is expected that men who can afford to will upon occasion visit prostitutes or professional wine house girls, it is strictly forbidden for a married woman to engage in any kind of extra-marital relations. A young unmarried woman whose family is poor and does not have sons to depend upon may work as a prostitute without arousing unfavorable public opinion, but for a married woman to form any kind of liaison is generally regarded as a serious breach of morality. The not very surprising result is that extra-marital relations are much more common among men than among women. What is somewhat more interesting is thatthe majority of those women who do commit adultery are women who have been forced to marry a foster brother. We do not know of a single case of adultery among women who married in the preferred way, and the only cases among women who married matrilocally

younger brother happened to be in the room and said something to the effect that Ong Bun-iak was "always favoring his own children." Ong Bun-iak denied this whereupon the other man threw a package of ginger in his face, precipitating a fight which ended with both men wrestling on the floor of the kitchen. Although other members of the several families living in the house were quick enough in interfering to stop the fight, we noticed that there was no sympathy whatsoever for Ong Bun-iak's viewpoint. As one of his wife's relatives explained to us sometime later, "That man is always telling other people what to do even though he married into his wife's family and should be watching other people's faces."

Should a man who has married matrilocally lose his ability to earn a living, his wife's relatives may even go so far as to force him out of the family. A matrilocal marriage seems to be an almost exclusively contractual relationship which does not create the broader social obligations characteristic of a patrilocal marriage. It is undertaken by the woman's parents with certain specific expectations in mind, and if these are not fulfilled the family does not feel any obligation toward the man who entered into such a contract. We know of at least two instances in which a woman's parents forced her husband out of the family because he was no longer making what they considered an adequate contribution to the family income. In one case the family had at first been unable to find a man willing to make a matrilocal marriage, and as a result had been forced to send their daughter out to work as a prostitute. A few years later she met a man who had a

CHAPTER 13

THE EXCEPTIONS

128 183 58 The great majority of the people of Hsiachichou marry young and early in their marriage bear the children who will perpetuate their family line and support them in their old age. Occasionally, however, it happens that a man or woman does not marry, or, more often, that [546] they do not marry until later in life. Also, there have been a number of women in Hsiachichou whose lives have departed from the normal pattern as a result of their having been forced to work as prostitutes. Since the situation of these people is obviously very different from that of the person who married at the normal time, we have thus far largely excluded them from our discussion of marriage and adoption. To fill this lacuna in our analysis, we will consider some of the conditions which create these exceptions. Why do some men and women never marry, and why is it that a number of women work for a time as prostitutes? Secondly, we will look at the decisions these people make about male and female adoption. How often do they adopt children, and what are some of the considerations which enter into their decisions? Finally, we will be interested in the effects of prostitution upon the family. How does the family in which a daughter is forced to work as a prostitute differ from one in which she marries in the normal way? While recognizing that prostitutes and the unmarried constitute exceptions to the villagers' expectations, we will attempt to show that these exceptions follow a regular pattern.

585 589 promised to do. "His own children are very capable and have good jobs, and so if my children had someone to teach them they would do well too. They come from good stock." A frank intelligent woman with a good deal of perspective, Ng Cng-sueq was probably telling the truth when she said that she does not really care what happens to her now. "If I don't eat well, it doesn't matter. I don't care about myself. I' [737] just want my children to do well, and then I will have someone to support me in my old age."

• 548 589 The most common cause of a woman's not marrying is her parents' desire to arrange a matrilocal marriage and their inability to do so. When a family has only daughters of marriageable age and cannot find a man willing to make a matrilocal marriage, they often have no choice but to send one of their daughters to work as a prostitute, for this is the only way in which a woman can make a substantial contribution to her family's income. We know of at least three cases in which such a situation was the cause of a woman's remaining unmarried, and this may also have been the case with Ng Cng-sueq. Since her parents' only children are two adopted daughters, they undoubtedly attempted to arrange a matrilocal marriage for at least one of them. That they were unable to do so is not very surprising, however, as the family is so poor that no man would see this as a very attractive match. In order to provide for their most basic needs one of the daughters had to go out to work as a prostitute.

584 #597 589 The only other unmarried woman about whom we have any reliable information is that of Ong Ti-sai. Born into a village family with a

584 number of male children, she was given away in adoption as a child, but
597 later returned to her natal family. Some of the villagers say that she
589 returned because the boy she was adopted to marry died, and others think that it was because her prospective mother-in-law didn't like her. Whatever the reason, her natal family accepted her return with reluctance, and apparently did not feel any responsibility for arranging her marriage. With three sons to provide wives for, they probably had little money to spare for a dowry, this being the reason they gave
548 the girl away in the first place. Ong Ti-sai went to work as a prostitute when she was quite young, and has been following this profession all of her life. Although fifty-three years old in 1960, she was still entertaining soldiers in her house. It is interesting to note that while Ong Ti-sai was only one of a number of prostitutes living in the village at this time she was the only one of whom most of the village was critical. The main reason seemed to be that she practiced her profession in the village. Most women who are prostitutes do not make any particular effort to conceal the fact, but they almost always avoid professional activities while in the village, particularly with local men. We once overheard a mother warning her daughter not to become involved with a village man who seemed attracted by her.

> "We are just living here temporarily, so we cannot go around as we please. We have to be good friends with all of the people here. This man has a home and children, and so he cannot afford to run around. Don't pay any attention to whether he has money or not. We can only be his friends. We cannot break up his home. You have to remember that we cannot damage people's relations with other people in the place where we live."

548 Aside from those cases of unmarried women who have worked as prostitutes, our genealogies also include 10 cases of women who have married and who have also been prostitutes at one time or another. In 8 of these 10 cases the women were prostitutes before they married, and in 2 cases married women turned to prostitution when their marriages 591 failed. Those who married after their work in brothels included three women who married into their husband's family, 4 who married matrilocally, and one case in which the status of the marriage is somewhat ambiguous. This last case is interesting because it reveals the villagers' assumptions about the conditions which result in a matri- 583 591 local marriage. After having worked for a number of years in Taipei hotels, a woman by the name of Pe A-hong met and married a wealthy Cantonese businessman. By the time of her marriage Pe A-hong had already borne one female child and adopted another. She later bore her husband two sons and a daughter. Since she was the only child of her parents and an adopted daughter at that, Pe A-hong's mother apparently insisted that she could marry only if her husband was willing to accept financial responsibility for his wife's family. As a result, the family which settled in Hsiachichou consisted of Pe A-hong and her husband, her mother, the two daughters who bore her maiden name, and the three younger children who had all taken their father's name. Pe A-hong's mother now tells her neighbors that her daughter's husband married into her family, and with any other family the facts are such that this would be accepted without question. The man lives with his wife's parents; he has agreed to take financial responsibility

for his wife's mother; and two of the children bear his wife's family's name. Despite this evidence, however, the marriage is not generally thought of in Hsiachichou as a matrilocal marriage, the primary reason being that Pe A-hong's husband has too much money. The attitude of the villagers is that no man who was wealthy would marry into his wife's family, and this must be simply a case in which a man has let his wife's mother come to live with him and his family.

One of the two girls who became prostitutes when their marriages failed was a young woman who had married matrilocally. When her husband deserted her after quarreling with her parents, she was forced to work in order to support the family. The second case involved a woman by the name of Lim Li-kui whose history is one of the most complex in our genealogies. Born into a family living in the market town of Panchiao, Lim Li-kui was adopted by an Ong family in Hsiachichou when she was three or four years old. Why the Ong family adopted her is not entirely clear. They already had female children of their own, and they had adopted sim-pua for both of their sons. It is possible that the family had a third son who died in childhood, and that we missed him in collecting our genealogies because of their reluctance to discuss the death. At any rate, when Lim Li-kui was nine or ten years old the family decided that they had made a mistake in adopting the girl, and "sold" her to a Lim family living in the town of Chungli. This family adopted the girl to marry her to their eldest son, but Lim Li-kui and the boy "didn't get along and so she married out of the family." This marriage turned out to be no

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548 more to her liking than the one she avoided by marrying out, however,
[586] and after only a year or two "she decided that she didn't like her husband and left." It was at this point that Lim Li-hui became a prostitute, evidently unable to find any other way to support herself. We heard from several people that she made a second transient marriage, although this may have been nothing more than a particularly faithful customer. All we know for a fact is that she bore a number of children, and that she adopted at least one daughter. It is curious that even though Lim Li-hui has been a member of at least four families during her life, it is always to her first foster family that she returns when she is in need of help. One of the women of the Ong family told us that she returned to Hsiachichou "whenever she had a fight with a man she was living with," and we know from various reports that the eldest of her two surviving daughters was largely raised by the Ong family.

548 Beyond those cases we have already mentioned, there were also 6 younger women in Hsiachichou who had worked or were still working as prostitutes. The total number of prostitutes in our genealogies is thus surprisingly large. Of 131 women of twenty years of age or more who spent the majority of their childhood as members of families living in Hsiachichou at least 25 (19 percent) have worked for some period of time as prostitutes. Moreover, in 1960 there were at least three girls of less than twenty years who were then employed as "dark room girls," to use the village euphemism. The conditions which predict a woman's
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[562] becoming a prostitute become apparent when we look at their family

status. Nowhere in our genealogies do we find a prostitute who had an older brother and who grew up in her natal home. Twenty (71 percent) of the 28 prostitutes were adopted daughters, and 23 (82 percent) did not have older brothers. Every one of the 28 prostitutes in Hsiachichou was either an adopted daughter or a daughter who had no older brother. The reasons for this are simple, although somewhat difficult to state concisely. A woman may become a prostitute for one of two reasons: either her family must depend on her for a substantial part of their income, or she must support herself independent of a family. Since it is ordinarily only when a family does not have adult sons that they need to depend upon a daughter, girls who become prostiutes for the first reason seldom have older brothers. Although we shall note some exceptions later, these are usually girls for whom their parents have attempted to arrange a matrilocal marriage and failed. Aside from their not having older brothers, girls in this situation are also usually adopted daughters. The family which does not have adult sons is likely to be a family in which the wife is barren or one in which she has only borne male children later in life, and in either case the family is more likely to have adopted daughters than natural born daughters. Girls who become prostitutes for the second reason are less common, and are almost all sim-pûa who have left their foster families in order to avoid marrying a foster brother. While they do therefore always have brothers, they are also always adopted daughters.

*593 The situation of the woman who does not marry is very different.
*562 Although it does not take the form of an explicit principle, it would
*597 seem that a woman's brother has no obligation to support her if she
589 fails to marry. Perhaps this is because she cannot make the same kind
769 of contribution to his family as could a man, or perhaps it is simply
that brother and sister are not generally under the same obligation as
[604] brothers. Whatever the reason, we do not know of a single case in
which an unmarried woman was supported in her old age by a brother or
a brother's child, nor do we know of a single instance in which a child
was given in adoption to a woman who had died without descendants. The
woman who fails to marry must provide for her own security in this world
and the next. As a result, those women who do not marry will usually
adopt children as the only means available for them to provide for their
future. Of the 11 unmarried women in our genealogies 7 (64 percent)
adopted at least one child, and 4 (36 percent) adopted two or more
children. The four women who did not adopt include Ng Cng-sueq who
bore three sons, and one other woman who bore a son and a daughter.
The two women who have neither borne nor adopted children are both
young and may still either marry or adopt. To provide for their
future they must do one or the other.

548 What is true of those women who do not marry is also generally
*597 true of all women who work at one time or another as prostitutes.
Although many prostitutes later marry, not all do. It is therefore
very common for these women to adopt a female child who will be able
to support them in the same profession should they not be able to find

#597 = 548 husbands. Our genealogies include 24 women who by 1960 had worked as prostitutes for at least three years and about whom we have adequate information. Of these 24 women 12 (50 percent) had adopted their first child, and 14 (58 percent) of the 24 adopted at least one girl before bearing a male child. The importance of female children to women who become prostitutes can best be demonstrated by comparing the number of girls they adopt with the number they give away in adoption. Married women give away as many female children as they adopt, but prostitutes tend to hoard female children. Although between them they had borne a total of 23 female children, these 24 women gave only three of their girls in adoption, and at the same time adopted a total of 18 more female children. They adopted five times as many girls as they gave away, collecting a total of 38 female children. Their motive for adopting these girls is suggested by the fact that 6 of the village women who became prostitutes were the adopted daughters of women who were themselves prostitutes.

#597 582 548 The circumstances which lead these women to adopt a daughter can be illustrated by the case of Lim A-sui, daughter of Lim Li-kui. After working as a prostitute for a number of years in Tainan, Lim Li-kui sent her eldest daughter to work in one of the city's best known brothels. Lim A-sui was then sixteen years old. A slim attractive girl, she caught the attention of the son of a wealthy Tainan family who wanted to marry her. The boy feared that his father would discover his prospective fiancee's occupation, and moved her and her family back to Hsiachichou where they lived for a time with Lim Li-kui's first foster

family. During the first nine months Lim A-sui's friend made several visits to the village and each month sent a substantial allowance, but after a while the boy admitted that it was going to be difficult for them to marry. He said that his father would not allow him to marry until his older brother married, which may very well have been true since such an order of marriage is desirable among respectable families. Lim A-sui was under considerable pressure from her mother at the time to return to work, the boy friend's allowance not stretching far enough to cover her gambling debts. Discouraged about her prospects for a normal future, and after a particularly violent quarrel with her mother, Lim A-sui disappeared, telling some of the neighbors she was going to commit suicide. Fortunately, she phoned her boy friend who was able to dissuade her by renewing his promise of marriage. When after several months his visits became sporadic and her mother's demands more adamant, Lim A-sui finally decided that she would never be able to marry and adopted a daughter. For her, it was an act of resignation, an admission that she would have to provide her own support when she was too old to work. As one of the village women explained in discussing the adoption, "What else could she do? That kind of woman has to have someone who will take care of her later."

Occasionally, a young woman whose parents do not have any adult sons "to lean on" will voluntarily become a prostitute. At least one such case developed while we were in Hsiachichou when a young woman who had five younger siblings took a job in an army brothel after her father, a coolie, broke his leg. Although at first we were skeptical

*593 about just how voluntary her actions were, even the most malicious of
• 548 the village gossips agreed that it had been the girl's own idea, some of them even praising her for being so filial. More commonly, however, a girl is both reluctant and frightened at such a prospect, and the
+593 parents have to use no small amount of coercion. We know of one case
548 in which the parents resorted to magical techniques to get a parti-
789 cularly intransigent daughter to agree to their plans. Unfortunately, from their point of view, the girl discovered that the parents were "doing something," and so the magic did not work, the discovery itself being enough to counteract its effects. As the girl explained a few days later, "The day after I ate those things I began to menstruate
+593 and then I knew that something was wrong." More often, however, the
548 means employed are nothing more exotic than extreme social pressure.
626 The girl is reminded of her obligations to her parents for raising her; she is made to feel responsible for the family's low standard of living; and, if necessary, she may be threatened with expulsion from the kê. The following account by a neighbor of the family reveals something of the pressures brought to bear on two sisters whose parents were determined that they "do something to help the family."

> "When that girl was fourteen years old her father made her go to work as a prostitute. He didn't like to work himself, and his wife worked very hard to make a living by raising a few vegetables and gathering rocks for a construction company. He made the oldest girl go to work as a prostitute because the family was large and very poor, and because the sons were all too young to work. For a while she cried every time she returned home. Later she gained a reputation as the most beautiful (the 'reddest') girl in the Peitou hotel. During this time the family lived very well, with new clothes and lots of good food to eat. Because one

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girl made so much money the mother decided to send the family's adopted daughter to do the same work. She did not want to, go, but when she refused the family was very angry and wouldn't talk to her. Finally the older sister said, 'I'm a real daughter of this family, and I went to work. You are only an adopted daughter, so why can't you come to work?' The mother later told everyone that the girl wanted to go to work when she saw how much money her sister could make, but we all knew that this wasn't true. That second girl now has an illegitimate child, but she never has been able to make very much money. After a while the older girl found a man who wanted to marry her, but her mother was a very stupid selfish woman and wouldn't let her do it. Now she is poor and unhappy, and it is all her own fault. After the older girl bore her first child she began to lose her looks and earned less and less money every year. She had a child every year after that until now she has four children. She moved away from the Peitou hotels after her first child was born because she was embarrassed about how she had changed. That old lady is very poor now because of her selfishness."

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Because their parents have forced them to abandon any hope of a normal life, most girls who are prostitutes have a very different relationship with their parents than do other daughters. While it would be rare for most daughters to criticize their parents let alone quarrel with them, open quarrels are not uncommon in families in which a daughter has become a prostitute at her parents' insistence. When the mother of the history quoted above finally relented and told her oldest daughter that she could marry, the girl is reported to have replied, "No, I'll just go on working. Then when I'm too ugly, you can work and support me." We also heard from several people that these two girls treated their mother "more like a servant than their mother," and on at least two occasions the mother threatened to commit suicide because of her daughters' treatment. The case we knew best, however, is that of Lim Li-kui and her daughter, Lim A-sui, as we lived in the

593 548 578 home of Lin Li-hui's foster family. Violent quarrels between the two women were the rule rather than the exception, and while Lin Li-hui was often at fault her daughter's responses would not have been tolerated in another family. Once when the daughter found that her 593 548 578 525 mother had lost more than seven dollars in two days' gambling she insisted that her mother give her the remainder of the family's money for safe keeping. Always a sharp tempered woman, Lin Li-hui answered,

"This is my money! Why should I give it to you? I know I gamble, but what about you? Don't you gamble too?"

Lin A-sui: "All right! I'm not going to argue with you. I just have to say something so that people won't think it's all my fault."

Lin Li-hui: "Don't be so shameless! You are always telling people that I lost a lot of money gambling and then sold your clothes to pay my debts. You know how much money I got from you. You don't give me all of the money you make. Aren't you ashamed to say these things?"

Lin A-sui: "There is nothing I can do. You like to gamble so much that I don't dare give you all of the money."

Lin Li-hui: "You are right! I gamble too much! What can you do about it? And what about you? When you were working in Tainan you lost all of the money you made, and so I had to come to the place where you were working and tell you not to gamble anymore. You said you didn't care. You said you could just go with one of the guests there anytime. You didn't have to worry about money. Remember? You said you didn't have to worry about saving money, and you told me that there were lots of women working there older than me! I'm old now, and so I don't care if people laugh at me, but if you say all of these things I can tell you who people are going to laugh at."

Lin A-sui: "The way you talk you make it sound as though I liked to work in that place. But why was it that you wouldn't let me come home when I wanted to quit?"

593 Another argument on the same subject a few days later ended with Lim
578 Li-hui threatening her daughter with a cleaver. Lim A-sui simply
578 stood her ground and encouraged her mother, "Kill me! I don't care!
Kill me!"

593 In most cases in which a daughter dares to quarrel openly with one
548 of her parents, public opinion will be quick to condemn her, but if the
208 girl is a prostitute the tendency is to side with the daughter against
her parents. Most village gossips discussing current quarrels between prostitutes and their parents label the parents "selfish" and deserving of whatever ill fortune their fate might bring them. The attitude of the villagers seems to be that while a parent has the right to command a daughter to work as a prostitute they cannot expect the daughter to pay them the respect ordinarily due a parent. It is as though the debt a child owes to her parents is entirely repaid when she submits to such a demand.

593 Prostitution is one way in which a family can use their daughters
562 to obtain heirs and support for their old age, and it is the only way
548 in which a woman who does not marry can provide for herself and her future. Prostitution might therefore be characterized as an alternative to marriage, but it is always an undesirable alternative. For
[558] the prostitute it means anything but a normal life, and for her family there is always some loss of face. Worse yet, for the parents there is always the danger that they are sacrificing as much as they are gaining. In sending a daughter to work they may be able to manage without a marriage in the next generation, but this is accomplished only

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at the price of their daughter's loyalty and respect. As a result, most families exhaust all other possibilities before finally committing a daughter to prostitution. Unfortunately, many families find themselves in a position in which there is no alternative. If they do not have a son of marriageable age, and if they cannot find a man who is willing to marry into the family, they have little choice but to avail themselves of this last possibility for security. As those women who are themselves prostitutes recognise when they adopt daughters to inherit their profession, there is no other way in which a single woman can make any substantial contribution to the welfare of her family.

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and thus is unable to take care of him in his old age, the father is expected to ritually beat the coffin at the funeral, "to punish the child for being so unfilial as to leave his father alone in his old age." One can imagine what the reaction of a man such as Lim Han-ci must have been to this open and public revolt on the part of his son. His neighbors condemned the boy as unfilial, but for Lim Han-ci this held little solace. It only increased his humiliation. Rather than accepting the exoneration of his neighbors, he recognized his failure for what it was. With his remaining children he struggled, with some success, to soften the harshness of his character.

The very fact that Lim Hue-lieng dared to defy his father and set out on his own is evidence of a confident, stubborn personality. He had no money to buy land and establish himself as a farmer, and what few jobs were available in factories and shops usually went to the relatives of the proprietors. Lim Hue-lieng was able to assert his independence without economic disaster because of the unusual qualities of leadership he possessed and the position he was building for himself in the *lo mua*. The *lo mua* is a purely Chinese institution for which it is difficult to find a Western parallel. I am tempted to call it an organization of gangsters because of its methods, but since many of its goals are to uphold the traditional morals of the society, the parallel is specious. The *lo mua* contribute heavily to the repair of temples and to the expenses of religious festivals. They have been known to severely punish outsiders who, from ignorance or poor judgement, suggest lewd activities to respectable women of their area. They frequently protect the down-trodden for no charge, and just as frequently force their protection on the wealthy at near ruinous prices. A business man on bad terms with the *lo mua* may find his shop robbed weekly while his neighbor who is more careful in his relationships hardly need lock his doors at night.

The details of Lim Hue-lieng's career between the time he left his father's home and his reappearance there in his late twenties are known only by way of gossip and hearsay. Probably no one knows all the steps in his career, but by the time he was twenty-five, he had established his leadership over all the *lo mua* in a large section of the Taipei basin, and his influence was felt in the Taipei market place, reputedly the center of *lo mua* activity. I know that he had been jailed a few times, but was always promptly released; that he had been in hiding several times, whether from the police or from rivals I am not

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sure; and that by his late twenties he was considered an important man. During this time he was no stranger to Peihotien, but he did not enter his father's house as a son. The villagers followed his escapades avidly, particularly his romantic attachments, since the women in his life were many and most were far from respectable. For the village youths and even their sober parents, he came to be pictured as a kind of Chinese Robin Hood.

In describing Lim Hue-lieng's early career, an eminently respectable old farmer told me, "Lim Hue-lieng started out as the leader of all the *lo mua* in this village and then of all the other villages around here. He and the other *lo mua* from here used to fight a lot and they were so famous that even now no one dares to do anything to hurt this village. If someone made a comment about somebody's walking too close to one of our girls, they would fight them right away, or if someone said something in public they would set a time and fight with them later. And if they heard a man was coming to our village to visit a prostitute who lived here, they would wait for him on the path and beat him up. They did all of this to protect the good name of the village.

"They were also famous for 'squeezing the oil' from gamblers and made a lot of money protecting the houses and names of wealthy families in Tapu. Those *lo mua* didn't have to use force. If they wanted money, they just asked someone to loan it to them, and the person didn't dare refuse."

Even the peaceful, quiet men of the village who abhor the kind of life Lim Hue-lieng led are willing to admit that there is still an aura around the name of Peihotien that causes thieves to pass it by. American friends in the well-policed city of Taipei maintained elaborate systems of locks and watchmen, but were robbed repeatedly. We left expensive cameras, typewriters, and watches scattered about our unlocked rooms and never lost so much as a pencil. The petty *lo mua* activities of today's young men are as disapproved by the older and more stable elements of the population as they were thirty years ago, and perhaps with more reason since there seems to be considerably more fighting and far less activity in support of the community and traditional morality. Peihotien's reputation provides the young men of the village with a high status among their peers, but it also demands that they maintain certain standards. They are less able than other youths to ignore a slight or an insult.

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During the prime of his life, Lim Hue-lieng's activities were more open. Because of his position in the *lo mua*, he was able to round up gangs of workers on a moment's notice. It was from this source that he received the majority of his income: as long as a man remained on the job Lim Hue-lieng found for him, a certain percentage of his wages went to Lim Hue-lieng. Since his loyalty to clansmen and friends was strong, Lim Hue-lieng's power had a profound effect on the prosperity of Hotien. Besides finding jobs for fellow villagers, he contributed generously to village festivals and community projects such as road building, and he built the lovely Tu Ti Kung shrine that graces the entrance to Peihotien. Without this patronage, Lim Hue-lieng's reputation in his home village would not have been good. Against him remained the stigma of being an unfilial son. And still unmarried in his father's home remained Lim A-pou, the girl his parents had adopted to be his wife. Lim Han-ci made no attempt to arrange another marriage for the girl, and she was rapidly approaching the age after which it would be difficult for her to make a good match. When Lim Han-ci's wife brought home a small girl and Lim A-pou took responsibility for the child's care, there was no longer any doubt in the village about A-pou's future. She was not to marry out of the family. If Lim Hue-lieng did not marry her, the child was to be the most Lim Han-ci could do to provide his eldest foster daughter with support in her old age.

To make a story suitable for the textbooks of Chinese youths, Lim Hue-lieng at the height of his career should have come on his knees to his father, poured riches into his lap, begged forgiveness, and forever after submitted to his father's will. The Lims are not made that way. Lim Hue-lieng and his father were too much alike, and in all the wrong ways, for them ever to live together in harmony. Hue-lieng continued to bear the public stigma of an unfilial son, but he never really did abandon his father. As his own prosperity increased, so did that of his father's family. He could not submit to his father, but he could and did see to it that his father invested money in the right enterprise at the right time. If the enterprise failed, his father never heard of it. During these years Lim Han-ci did not speak of his eldest son and if they ever met, no one knew of it. No one in Peihotien had any reason to believe it would ever be otherwise until one New Year's Day Lim Hue-lieng walked into his father's home and underwent the simple ceremony required to transform foster siblings into man and

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because he wasn't the kind of man who let others tell him what to do, but she said it to all the rest of the family. She hated me because Hue-lieng liked my Gioq-ki and A-hua and didn't pay enough attention to her children. Finally, she caused trouble between Hue-lieng's parents and me. It was because of her that they wouldn't speak to me after he died.

"When Hue-lieng saw that Lim A-pou and I weren't getting along very well, he bought this house I am living in now, and we moved here. This was when he began making wine. He fixed up the house next door and made the wine there. He really was making a lot of money again when the police made him stop."

Lim Hue-lieng's career in wine-making didn't last more than a couple of years. The production of wine was a government monopoly, and his activities were illegal, but he depended upon his former power and the loyalty of his former associates to keep the police looking the other way. Unfortunately, a really successful bootlegger soon comes to a good many people's attention simply by having a product superior to the government's wretched brew. Finally, his friends warned him that investigations were being made by people over whom they had limited influence. He heeded their warnings. Punishment for bootlegging on Taiwan is severe, but Lim Hue-lieng was not even fined. Nonetheless, he was again without an income. He still had many friends who visited him both for pleasure and for advice, and his wits soon turned this into a comfortable living. "After we had to stop making wine," Lim So-lan said, "my husband began inviting his friends here to gamble and that way we were able to earn enough money to live. At that time Gioq-ki had graduated from lower middle school and was studying to be a seamstress, but we didn't have enough money for her to continue studying. Before my husband was making money again with the gambling, a friend found her a job in a newspaper office in Taipei. It was there that she met Chang Jong-kuei. He brought much unhappiness to our family. Her father wanted her to marry a man who would be willing to be our adopted son because we have no sons. Besides that, Chang was a mainlander."

The kind of marriage Lim Hue-lieng planned for his daughter is common enough on Taiwan. The husband comes to live with the wife and her parents and, ideally, becomes more a son to the family than a son-in-law. He inherits whatever property the parents might have given a son and in return supports the parents in their old age as

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thing. When he warned her that she couldn't live at home or at her grandfather's, she answered, 'All right, I won't come back here at all.' She moved to Taipei and lived with Chang. My mother and I cried every day for hours and her father got angrier and angrier. He said he would kill her if he found her. She made his life miserable. He told me once, 'All my life I have been very careful of my family's name and I have scorned other people who did such things as this. Never did I think my own daughter would marry one of them.'

"We hated Chang for tricking our daughter away from us. He knew she was our only daughter and his heart must be very hard that he could steal a family's only child.

"Later my husband's friends told him that he must forget all this and let them get married. We finally had to agree. There was nothing more we could do because Gioq-ki was about to have a child.

"One thing is very strange. My husband threatened to kill Gioq-ki and this man, but after they were married and his grandson was born, he treated them very well. I think he was really fond of them by the time he died."

Not long after the birth of his grandson, Lim Hue-lieng fell ill, evidently from something connected with his injuries. His last illness was long and trying, but it wasn't until his death was imminent that his father had him moved to the family home. A relative of the family told me of those last weeks: "Lim So-lan took care of him all alone while he was ill and during the last stages she was with him day and night. Lim A-pou didn't seem to pay any attention to him at all and acted as though she thought, 'This doesn't concern me.' When Lim Hue-lieng died, So-lan cried for days and days, but his wife, Lim A-pou, didn't grieve at all."

Lim So-lan told me very simply, "The first few months after he died I didn't want to go on living. I spent a lot of time with my mother then. He was very good to my family and even though he was not really my husband, I lived with him for a long time. This year I will have a tablet made and burn incense for him on Ch'ing Ming Chieh."

Very little of my information about Lim Hue-lieng's life came from his younger brother, Lim Chieng-cua. Lim Chieng-cua was quite frank about the various roles the *lo mua* have played in the history of the village and its present affairs. His opinion of them is not always negative, but he always uses the term *lo mua* to refer to a collective group and rarely to a specific person or his contributions. On occasion

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he pointed out one of our neighbors who had been an active *lo mua* in his youth, or some of the young men who participate with the *lo mua* on an amateur basis, but he never discussed his own family's connection with *lo mua* activities, past or present. At first I accepted this as a device to protect his family, but as the months went by and our staff became more accepted in the gossip sessions of our neighbors, I found that he did not allude to his brother's connections in conversations with others either. I do not believe Lim Chieng-cua is particularly ashamed of his brother's career or that he harbors any deep hatred of him, but rather that as head of the Lim family he intends to maintain for the family the aura of normal respectability his father struggled to create. His brother, even after his career outside the village was ended, never took the responsibility in the family expected of an eldest son. He submitted to a marriage with the girl of his father's choice, but he never really returned to the family. If his career was responsible for the family's sudden rise to prosperity, fate could just as easily have sent some other form of luck. Lim Chieng-cua prefers to have it believed that Lim Hue-lieng was a deviant and not representative of the family established by Lim Han-ci. He wants the Lims of Peihotien to be known not as an obscure family made wealthy overnight by the doubtfully obtained fortune of one of its sons, but rather as an old, well-respected family that came upon better days due to the perseverance of the father.

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Gioq-ki owes a lot of money

because of her gambling, so So-lan has had to start a loan society to pay it off. There are twenty-six members in the group and they each put in NT$100 so she must owe a lot. [Lim So-lan must have needed NT$2600 or she would not have organized such a large group.] Gioq-ki's husband won't give her any money because she gambles so much. They buy their food on credit at Ng's store and then the husband pays up the account at the end of each month."

It was only toward the end of our stay in the village that Lim So-lan decided to take up her husband's last occupation. "After my husband died," she told us, "his friends told me that I ought to continue having people in to gamble, but I was too unhappy then to do it. Besides, without a man in the house this is hard for a woman to do. Then a couple of months ago Song Sin-bin and his friends asked if they could play cards here and I let them. When they play mah-jong, each player gives me a dollar. I make about NT$10 a day. I am supposed to provide the tiles, but since I don't have any, Song Sin-bin brings his. I have asked him to sell them to me. I told him I was embarrassed to take their money when I couldn't even provide the tiles. He said he paid NT$200 for them, but he would sell them to me for NT$180, so I think that I will buy them. When they play mah-jong, I don't make much money, but it isn't much trouble, either. When they play cards, I make much more money—a pack of cards cost NT$ .50, but the owner sells them for NT$5, and they can only be used eight times—but it is a lot more trouble because you have to provide things to eat, too."

A-hua, So-lan's adopted daughter, is in her late teens now. Her contribution to the family income is not very large. In fact, the only way a young girl can make a significant financial contribution is to become a prostitute, and Lim So-lan's family is not poor enough to require that kind of sacrifice. A-hua could earn more than she does if she worked in one of the factories in Tapu or Lungyen, but her mother will not allow this. "A-hua," she said, "earns NT$15 a day in Lim Chieng-cua's factory. That isn't too bad. If she went out of the village to work, she would have to have better clothes and take her lunch. All considered, she probably wouldn't make too much more. That is part of the reason I won't let her go outside to work.

"A few days ago when the factory was low on work, she and some of the others went out and found jobs in Tapu, but I won't let her take it. Her pay is higher than the other girls who work for Lim

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done to Lim Hue-lieng or he himself would be guilty of with later grandchildren, but enough to soften his commands and make allowances for A-bok's occasional lapses. A-bok learned everything his grandfather knew about farming and was encouraged by him to develop that talent for innovation which has played such a major role in the family's history. As Lim Han-ci had been among the first farmers to switch to wet rice farming when the irrigation system was built by the Japanese, so A-bok was among the first to devote large tracts of land to the now profitable truck farming.

According to the village gossips, A-bok was not devoted to a life of hard work until after his marriage, but since this notion is traditional, particularly among females with unmarried near-adult sons, I take it lightly. The fact that he submitted to an arranged marriage without even meeting the girl who was to be his bride was taken by many villagers as evidence that he lacked the spirit and independence of his father and grandfather. Indeed, if he had insisted on choosing his own wife, he would probably have been allowed to. But even today in Taiwan, opportunities for young people to meet and become acquainted are few, particularly if they are not employed outside their homes. The kind of young women that Lim A-bok met through his *lo mua* recreations were not women he would wish to raise his children or care for his mother in her old age. His notoriously independent father had compromised also, and when he made a second choice of his own, it was not from amongst the accomplished women he knew in the outside world but a quiet village girl. A-bok married the girl selected by his mother and the go-between, and with the birth of his first child, a boy, he settled easily into the pattern of his grandfather's life and gave up the pleasures of his father's.

All of the farmers in Peihotien put in long, hard hours and hire help only when essential. Lim A-bok works harder than any and hires help less often than most. Some say that he wouldn't have to work so hard if he took a few short cuts, but A-bok wants his fields to stand out from the others by being freer from weeds and with neater windbreaks. In general, he succeeds, but certainly at great cost to himself. I have often seen him nodding over his evening meal, but if it is still light after dinner he goes back to the fields. When the hours of daylight are fewer, he spends his evenings repairing equipment and making rope. Because of his industry and his reluctance to discuss the family's affairs, he is a difficult person to interview. His mother is

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her quarrel with her daughter. Other relatives came to stay for a few nights or a few months.

When Tan A-hong appeared with her five-year-old daughter, I had become so used to the stream of visitors that I didn't even bother to ask who she was for a week or so. I knew, of course, her surname, but when I casually asked A-bok's giddy wife if she was a relative, I dismissed the confused yes-and-no of her answer as just one more sample of A-ki's disorderly thoughts. However, as Tan A-hong's visit lengthened, we noticed that she consistently used kinship terms when addressing the Lims. She was visited frequently by an unusually attractive young woman who was introduced as her daughter and who was treated by the Lims as a much beloved family member. It did not take many questions to discover that Tan A-hong was the adopted daughter Lim Han-ci had given to another family when his own daughter was returned by her foster family. Tan A-hong remained in our house for several months and when one of the small village houses owned by the Lims became vacant, she moved into it, becoming a resident of Peihotien.

By Taiwanese standards, Lim Han-ci had been generous in his treatment of Tan A-hong. Since she was "only an adopted daughter," he would have been justified in selling her to the highest bidder when he found he no longer had reason to keep her and could no longer afford to keep her. The highest bidders in those days were dealers who bought attractive female children to raise as prostitutes, wealthy families who wanted slaves, or prostitutes who adopted daughters to raise in their profession as support for their own old age. Instead of this, Lim Han-ci arranged for A-hong's future in the way he would have arranged the future of a daughter born to him: he found a family who wished to adopt a girl as their son's future wife. A-hong was not sweet-tempered, even as a girl. The family who adopted her evidently had second thoughts about marrying her to their son. She was married out of the family. At least A-hong claims that her exit from the Tan family was by way of a respectable marriage, but the facts of her subsequent career and her retention of the Tan surname cast some doubt on this. The marriage, if it existed, was brief, for Tan A-hong soon moved to southern Taiwan where she earned her living as a prostitute. It was at this time that she further altered her name to include the character for phoenix (*hong*) which is often found in the professional names of women who follow her calling.

Legally and socially, the obligations of the Lims toward A-hong

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#159 [291] [294] spots on her skirt—but the sweater she throws over her shoulders is often imported. Her voice is shrill or gives that impression because she is nearly always scolding or complaining about something, but one can imagine that it was once a light feminine soprano.

#159 • 548 Tan A-hong had not had any permanent "friends" for some time before Chai-ngo was born, and after her birth she found it more and more difficult to make a living. Chun-ieng was sent out to work. She was nineteen when I first met her and had been working as a prostitute for four years. To me she seemed more like a sophisticated American teenager than the timid giggling village girls her age. She was considerably less curious about us then were her contemporaries in the village, but far less hesitant about satisfying her curiosity. The [124] village girls went into paroxysms of shyness if I asked them a question, but Chun-ieng howled at my accent and then good-humoredly tried to answer my questions. I rarely saw her interacting with anyone her own age in the village, but she joins the games of small children with an abandon and glee that would bring blushes of shame to the cheeks of her stodgy peers. The childish pleasure she finds in cooking, in feeding the family's dog, or in watching a newly hatched flock of ducks is both unaffected and pathetic. When she is in the village, Chun-ieng dresses soberly and wears little or no make-up, but she is undeniably different from the other girls her age. Her upright bearing, her poise in conversation, and even her smooth, pale skin are out of place in the muddy lanes and the coarse brick farmhouses. She is tall, [141] unlike her mother, but her bones have the same delicacy. Her face is [142] long and thin, giving her high cheekbones the drama that her mother's lack. Her eyes are a bit too small, but she shapes her eyebrows carefully to minimize the defect. She doesn't cut her fine black hair, nor [302] allow it to be frizzed by cheap permanents. Often in the village she pulls it back into a pony tail, giving her an innocent Alice-in-Wonderland look. She loves to gossip and has great skill in spinning a simple anecdote into an intriguing story. Without slipping into vulgarity, she can entertain the rather staid women of the Lim household with endless stories about her work—she can even keep Lim A-pou sitting for awhile. There is always more laughter in the house when Chun-ieng is home.

#159 548 #593 577 [171] Prostitutes in Peihotien occupy a rather ambiguous position, resembling in no way the status forced on a prostitute, retired or active, in an American small town. They are considered "more inter-

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esting" than other women of their age and income, but judgments about their morality or respectability are not based on their profession. Too many village girls have had to "go out to work" to support aging parents or young siblings. In recent years, there has only been one girl in the area who entered a brothel by choice, lured by the fine clothes and exciting life. More commonly, women become prostitutes because they were raised for that purpose, or because their family is desperately in need of the income. The villagers are not inclined to think of these girls as martyrs since Chinese children are expected to make great sacrifices for their parents, but they are not likely to criticize them either. On the contrary, most villagers assume a girl has amply repaid the debt she owes her parents for raising her when she obeys their command to become a prostitute—repaid it more fully than the daughter who remains at home can ever hope to. Parents can nearly always count on the support of village opinion in deciding the future of their daughter unless that daughter has supported the family for several years by prostitution. By giving up her youth, the young prostitute has gained a certain amount of control over her future. In the village her respectability depends upon how careful she is to walk within the paths of traditional morality when she is home for a few days each month, how compliant she is in turning over the majority of her earnings to her parents, and how cautious she is with village males. A prostitute who carries on professional activities within the village is in deep trouble. If her relatives are not aware of her indiscretion, they will be told, and that is usually enough. It is a small community.

No one in the Lim family tried to conceal from us Tan A-hong's former occupation or the source of Chun-ieng's present earnings. They are not callous about Chun-ieng's fate, but they also see her soft fingers resting next to their scarred, calloused hands, her delicate silk dresses hanging beside their coarse, shapeless working clothes, her closed bedroom door when they come in after three hours of early morning weeding in the fields. About her future they feel pity, but the life of a woman in a farm family is not easy either. In Chun-ieng's difficulties with her mother, however, she has the family's complete sympathy. They may chide her occasionally, or remind her of her mother's seniority, but their words lack conviction. Tan A-hong's outrageous behavior toward her daughter would challenge the beliefs of the most adamant proponent of filial piety. In all fairness, I must

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admit at this point to a strong prejudice against Tan A-hong. I could find in her no redeeming qualities. Her life has been hard and full of frustrations, but it was a way of life she chose in preference to that of marriage. She did not allow her daughter that choice.

Tan A-hong's latest return to Peihotien was primarily at her daughter's urging. To bring her mother north, Chun-ieng gave up a good, secure income in one of the best houses in Tainan and complicated a personal love affair that mattered a great deal to her. Her motives need little explanation: A-hong, as with many women her age and, in particular, women who have been prostitutes, is a habitual gambler. She gambles as long as she can find money and players. When she runs out of money, she sells anything at hand, borrows from anyone foolish enough to loan, and begs from those who refuse loans. Chun-ieng's beauty and vivacious personality provided her with a very good income, but her mother was spending the majority of it in the expensive twenty-four-hour gambling houses of Tainan. Chun-ieng had trouble meeting ordinary living expenses. So, she persuaded her mother to sell her small house, invested as much of the money as she could get away from her into gold (the landless person's only insurance against inflation), and moved her to Peihotien. While Chun-ieng went on to Taipei to find work, her mother searched out the small gambling dens of Hotien.

Their status as guests in the Lim house had no effect on the quarrels between A-hong and Chun-ieng. They were loud and bitter. One night when Chun-ieng returned from Taipei after an absence of a week, she was greeted with the news that her mother had lost over NT$700 in two nights of gambling—nearly a week's income for Chun-ieng and almost a month's income for the average family. Chun-ieng tactlessly demanded that her mother turn over the remainder of the money she had received from the sale of the house. A-hong, of course, refused. "This is my money. Why should I give it to you? Sure, I gamble, but what about you? Don't you ever gamble? You say you want to buy gold with it! Huh! You just want to spend it. You have your own money if you want to buy gold, and you already have plenty of gold hidden away, too. I want to keep my money. Maybe I'll buy some gold, too."

Chun-ieng answered her wearily, "All right, I'm not going to argue with you. I'm too tired. I just wanted to say something about it so that people would know I tried and would not blame me."

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Although A-hong expects her daughter to provide for her as for a child, she resents being treated as a child. Chun-ieng's words angered her. "How can you be so shameless. I know what you are telling people—you are telling them I lost lots of money in Tainan and then sold your clothes and your gold to get more. You are shameless. You know how little money you gave me. You didn't give me all the money you earned so I had to take it. Aren't you ashamed to tell all those lies?"

This touched a sore spot in Chun-ieng. She wants very much to be considered a proper filial daughter and her mother accused her of withholding her earnings, a most unfilial act. Chun-ieng answered defensively, "There was nothing I could do. You are too fond of gambling. I can't turn all of the money over to you."

A-hong knows her adversary well. She decided to take advantage of the wound she had inflicted by putting a few more things before the public. (Most quarrels in China take place by preference before an audience and the attention of the combatants is directed as much to the effect of their words on the observers as upon each other.) With lip-curling malice, A-hong continued, "Ah, you are right. I like to gamble. And what is my dutiful daughter going to do about it? You, of course, never gamble, do you? You don't remember the time in Tainan when you lost all of the money you had earned for two days, and I had to come and tell you not to gamble any more? Do you remember what you said to your mother that day? You said you didn't care. You told me you could just go with any of the guests when you had no more money. You told your mother that you had no reason to save money and that there were women as old as me working there."

Chun-ieng looked tired and depressed. When she didn't answer, her mother tried to goad her into a response. "Well, I'm old now. I don't care if people laugh at me, but if you keep saying all those things, you know who people will be laughing at. At a shameless daughter!"

Chun-ieng got up to leave the room, but at the door she paused long enough to say, "You speak as though I enjoyed working in that place. Is that why you wouldn't let me come home, even when I begged?"

A few days later another argument on the same subject ended with A-hong threatening her daughter with a cleaver. Chun-ieng with

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a sincerity that frightened all of us, stood her ground and encouraged her mother. "Kill me. I truly don't care. Just kill me and be done with it." Lim A-pou pushed the girl out of the room.

Tan A-hong often accuses the Lims of conspiring with and pampering her daughter. Her accusations are not unjustified. The Lims keep Chun-ieng's secrets, hide her money, and even find time in their busy schedule to do her laundry when she is in the village. One day when the women were washing clothes at the river, I overheard the following exchange between A-bok's wife, A-ki, Iu Mui-mue (another adopted daughter of the Lim family), and a neighbor.

The neighbor asked, "Isn't that Chun-ieng's blouse?" A-ki nodded. The next question was inevitable. "Does she pay you for that?"

A-ki answered diffidently, "No, I only wash a few things for her when she is here."

Iu Mui-mue laughed and said, jealously, "She doesn't pay you, but she bought your baby an outfit that cost over a hundred dollars."

A-ki giggled and said, "That is why we say we are going to give her my daughter to be her adopted daughter."

Mui-mue responded, scornfully amused, "Adopted daughter! Yes, you'll give her to Chun-ieng now, but when she gets older, you'll want her back."

A-ki, still giggling, said, "That's just what Chun-ieng said the other day. She said, 'Oh, I'll adopt you now, little girl, and feed you, and when you get old enough to earn some money, you will give it all to your mother and not to me. No sense feeding you!' I told her she was the same way. Mother [A-pou] fed her when she was little, but now when she makes money, she gives it all to her own mother."

Mui-mue retorted, "She gives money to Lim A-pou, too."

A-ki was quite indignant. "She only gives her a few dollars now and then—nothing like she gives her mother."

Mui-mue countered that easily. "Well, A-hong has nobody to eat with [no family], so of course she has to give her more money."

A-ki began to worry that she had said too much. "Chun-ieng treats her mother very well. She buys her the best food and lots of nice clothes and gives her money to gamble with. She treats her very well."

The neighbor, one of A-hong's gambling companions, disagreed.

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"Hah! How good is that. I always hear her scolding her mother. She tries to restrain her at every turn."

A-ki bristled in defense of her friend. "That is because the mother doesn't have any sense. If her mother took care of the home and didn't gamble all the time, I'm sure Chun-ieng would give her all of the money to take care of."

The continuous quarrel between A-hong and her daughter over money reached a climax several months later. It was only then that I learned of the future Chun-ieng longed for and of the secret she and the Lim family had kept from her mother. While working in Tainan, Chun-ieng met the second son of a wealthy industrialist. Their mutual attraction deepened into a more serious interest, and the young man wanted to marry her. Many young prostitutes who have not yet compromised their future by a series of abortions, illegitimate children, or the adoption of young girls as support for their old age, marry into quite respectable families. There seems to be some notion among peasant families that a young woman who has had this kind of experience is less likely to succumb to temptation after marriage. Chun-ieng's young man, however, came from the upper classes and her welcome into his family might not be as warm. Moreover, they also had to wait until his older brother, then serving his term in the army, was married, it being bad form for a younger brother to marry before an elder. When Chun-ieng's lover was sent by his father to supervise a logging operation in central Taiwan, they decided upon a compromise. Chun-ieng would come and live with him there until such time as they could be married properly. Tan A-hong knew nothing of these plans, although she knew her daughter was fond of the young man. She herself was attracted by his reputed wealth, but the possibility of her daughter marrying anyone was something she refused to think about. Chun-ieng married would not only make a considerable dent in A-hong's income, but would also deprive her of her authority over the girl. No matter what agreements are reached at the time of marriage, a young woman's loyalty necessarily shifts to her husband. Besides, Chun-ieng was still approaching the peak of her earning power as a prostitute. Her youth and high spirits had brought her a good income until now, and A-hong's practiced eyes recognized that her daughter's appeal was based on a handsomeness that would not fade as had her own but might with training turn Chun-ieng into the cool, sophisticated companion of the very wealthy. Whether or not Chun-ieng's

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talents are up to her mother's ambitions is hard to say, but with this possibility in mind, A-hong was not likely to smile upon a promise of marriage, even from the son of a wealthy industrialist.

I never found out how Tan A-hong discovered the young people's plans, but it was probably through an intercepted letter. After telling the Lim family about her daughter's deceit, A-hong set out for Taipei to confront Chun-ieng in the wine house where she worked. Lim A-pou, fearing a serious outcome, accompanied her. When mother and daughter met, there was a violent scene. Chun-ieng tried to explain that she had been putting gold away for her mother's support and that she and her lover planned to send her a generous allowance, but A-hong was too angry, and perhaps too frightened, to pay any attention. She slapped Chun-ieng repeatedly, accused her of vile deeds, and told her to "go die." Chun-ieng ran out of the room, promising her mother that she would kill herself at once. Lim A-pou, who must have seemed wildly incongruous in this setting, sent A-hong away and searched the building for Chun-ieng. The girl was not to be found, so A-pou rushed back to the village to consult with Lim Chieng-cua. A young woman's threat of suicide is not taken lightly on Taiwan—their alternatives are too few. As soon as he heard A-pou's description of the encounter, Lim Chieng-cua hurried to Tapu where he phoned relatives and friends in Taipei to organize a search.

Thus began a long tense afternoon of waiting. Tan A-hong sat in A-pou's bedroom, her mood varying between remorse and fury at the "thankless girl." In the midst of this anxious suspense, Li Guat-ngo, Lim A-pou's adopted daughter and Chun-ieng's childhood playmate, arrived to pay a visit to her family and in particular to Chun-ieng. Li Guat-ngo is now the wife of a moderately prosperous shopkeeper; she has two children, good humor, and a tendency to speak her mind.

She listened with concern to her foster mother's account of the morning's events, casting looks of utter disgust at Tan A-hong. When A-hong began a tirade of complaints against Chun-ieng, Guat-ngo refused to listen. "Do you want her to die? What if she does kill herself? What will you do then? She has been very good to you. You must have a very bad heart to talk this way."

Angered, Tan A-hong answered, "I have a bad heart? You wait until your children get older and treat you like she treats me. Then you'll know what I'm talking about."

Guat-ngo: "If my daughter is like her, I will consider myself very

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get to Taipei to talk with her. She then spent an entertaining hour trying to locate some relatives who would come and pay her hotel bill.

The source of Chun-ieng's unexpected happiness was revealed more slowly. Tan A-hong's complaints about her daughter were not completely groundless. Chun-ieng often answered her angry words with scorn and disrespect. She did not trust her mother and sometimes treated her honest need for money with disdain—understandable perhaps, but not behavior expected of a dutiful daughter. Unfortunately, Chun-ieng *was* a dutiful daughter. The anguish which prompted her toward suicide was as much the result of her own self-blame as of her mother's imprecations. Lim A-pou told me many months later that this was not the first time Chun-ieng had contemplated leaving her mother (always with adequate financial provision), but each time she had felt sorry for the older woman and returned. The interview that took place with her lover when he arrived from Tainan seemed to provide another solution. He generously proposed that she give up her plan of joining him, but also give up her work in the winehouse. He would send her a weekly allowance (the sum of which caused many round eyes) and visit her as often as possible until the day when they could be married. After their marriage, they would decide what to do about her mother. This was indeed a fairy-tale ending if it had been in fact the ending.

We had the pleasure of Chun-ieng's presence around the village for several months. Her boyfriend visited fairly regularly and she occasionally went to see him. Needless to say, each of her trips was preceded by anxious ill-temper on the part of Tan A-hong, but Chun-ieng always returned at the appointed time. Their quarrels were either less frequent or less violent because they came to my attention only rarely during those months. After awhile though, I began to see more of Chun-ieng in the Lim house, often in tears, and I heard more of Tan A-hong's gambling debts. It wasn't long before Chun-ieng started disappearing from the village for two or three days at a time. I asked the family about her absences and received noncommittal answers until finally Lim A-pou admitted that she had returned to work. When I asked what would happen if her boyfriend unexpectedly turned up, Lim A-pou told me sadly, "We are supposed to tell him she has gone to work as a hostess in a coffee shop and we don't know where it is." Whether her lover discovered her deception or whether Chun-ieng

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herself finally gave up hope, I never found out, but after a few more months his visits to the village ceased, and Chun-ieng spent most of her time in Taipei. The Lims had little to say on the subject, but I don't think I only imagined that Tan A-hong came to the house considerably less often than was her wont. Perhaps she was just busier at her gambling.

During the last few months of my stay with the Lims, I noticed Lim A-pou make several trips out of the village dressed in her formal dark clothing. I asked A-ki where her mother-in-law was going, but got only a sad shake of the head. Then one day Lim A-pou returned with Chun-ieng, accompanied by a pretty though very frightened four-year-old girl. At Chun-ieng's request, Lim A-pou had found her a daughter to adopt. Chun-ieng stayed home from work for several days, spending all her time with the child, trying to coax a smile or a few words from her frightened lips. She played games with her, told her stories, bought her candy, and changed her clothes half a dozen times a day. Before Chun-ieng returned to work, the glazed look in her foster daughter's eyes was gone, but she looked terrified whenever Chun-ieng left the room. When Chun-ieng returned to Taipei, this second abandonment seemed too great for her daughter to bear. Day after day the child sat in the guest hall, her tiny body pulled up to occupy the smallest amount of space in the wicker chair, her eyes dully resting on the floor. The busy adults tried to lure her into activity and even the children treated her with special consideration, but nothing seemed to have any effect. When ordered to eat, she ate, but as soon as possible she would crawl back into the chair. She never cried and as far as I know never spoke. Her grief totally engulfed her. I am still haunted by that tiny figure of silent despair crouching in the shadows of the empty guest hall. Her despair was to me, and from their sad faces, to the Lims as well, a symbol of Chun-ieng's despair. Chun-ieng had at last accepted her mother's profession and turned her back on dreams of a normal life.

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#159 586 Lim home from which she was properly married and let them take
[596] [581] responsibility for smoothing out the difficulties—a form of behavior in which Mui-mue was well practiced. Instead, Iu Mui-mue resumed the name of her natal family, although she did not revive any other rela-
#159 tions with them, and moved to the city of Keelung. Keelung is a port
• 581 city and the brothels there are not the prosperous, gay sin spots frequented by Tan A-hong and her daughter, Chun-ieng. Even in her youth Iu Mui-mue couldn't have been attractive enough to find employment in a better class house, and her lethargy and lack of intelligence would not have allowed her to try any other form of employment. Nonetheless, her good humor alone seems to have provided her with enough "friends" to support herself. She returned to the Lim household infrequently.

[164] Much to the disgust of some of our informants, the most scornful of whom had herself worked for several years as a prostitute, Mui-mue contracted syphilis. To be specific, the disgust of her acquaintances was engendered not so much by the fact that she contracted the disease, an obvious occupational hazard, but by the fact that she neglected it until her legs were a mass of loathesome sores. Someone finally forced medical attention on her and she was cured, but her legs are deeply scarred.

#159 Iu Mui-mue was twenty-eight when her first child, a girl, was
#596 born. Her chronology is a bit hazy here since it was also at about this time that she began living with a gardener. After a few years she and the gardener were married. That is, they registered their names jointly with the police. Shortly after attaining this respectable status, Mui-mue succumbed to the attraction of the house of Lim and returned to Peihotien. She and her husband now rent another of the little houses owned by the Lims. She is in and out of the main house somewhat more than other neighbors, always helps in the kitchen when the family gives a big feast, is usually the first asked when A-bok must hire a woman to weed or clean vegetables. There is considerable reticence about discussing family affairs in her presence as she is no more capable of keeping a secret than she is capable of tact. In the family schism, she is notoriously prejudiced toward Lim A-pou's point of view and when lacking evidence for her case does not hesitate to manufacture it.

#159 Iu Mui-mue's marriage seems as stable and as happy as any of
581 the other relationships in Peihotien, both formal and informal. Her

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Le-cu, the cause of all the trouble, did not return for several days but was finally summoned by her mother when it became apparent that Lim A-pou had no intention of departing from the established cycle of responsibility for cooking. Many men make a hobby of cooking, displaying their special skills at banquets and the like. We often savored some of Lim Chieng-cua's specialties, but in this situation it would have been impossible for him to step into the breach for even one meal, serving his nephews and children. Instead, his eldest son managed, and managed quite well, until his sister returned to assist him. To my knowledge, no words were exchanged between daughter and father, but one look at her mother probably was punishment enough. I do not imagine that Chui-ieng passed up this opportunity to tell Le-cu what she had suffered on her behalf. For several weeks Le-cu was a model daughter, but she avoided her father whenever possible.

By the time Lim Chui-ieng was moving around the house again, Lau Kim-chiok had gotten a job in a brothel in Wanhua and came back to the village once a month, if then. After a few months she formed one of the semi-permanent liaisons which makes a prostitute's life more bearable and sent for her daughter to live with her. Lau Bit never returned to work in the factory. Not long after, I noticed a gayly dressed young woman, rather heavily rouged, visiting Lau Kim-chiok's mother. My interpreter, amused that I did not recognize her, said that this was Lau Bit. She couldn't have been much over sixteen, but, as with so many young prostitutes, her youth disappeared with her innocence. Just before I left the village, I heard that Lau Bit had had her first abortion.

Relations between Lim Chieng-cua and his wife improved considerably after the crisis of Lau Kim-chiok's return. Although Lim Chieng-cua did not appear any more attentive than usual, I think his wife at last realized that among other things, her husband no longer cared for the responsibilities and expenses of the kind of entertainment he had enjoyed during his affair with Kim-chiok. He had not, in fact, for years, but Chui-ieng's outrage and jealousy prevented her from accepting this. She still complains about money and on occasion refers vaguely to past excesses, but she is more cautious now in her choice of words.

584 in the usual manner. From the official records, it is
556 impossible to tell if the decision to marry out the girl was made by the father alone because his family could now afford the regular marriage with its consequent prestige accrual for the family or was due to the non-acceptance of the original match by the boy and/or girl. In Wolf's report, of 19 men born between 1910 and 1930 who later had an adopted sister designated as a future mate, only two eventually married, and in 15 cases, the young couple refused to go through with the match (1966:886). Only two of nineteen does not offer strong support for his contention that the adoption is a "partial" marriage. Indeed, other kinds of data suggest it is less a "partial marriage" than is an engagement. If an engaged girl refused to complete the wedding, her family would owe damages to the groom's family. On the other hand, if an adopted daughter refused to complete the wedding, her natal family (with whom relations are most often maintained) would not owe damages.

295 Unlike the men in Wolf's study (1966:883-92), vil-
• 548 lage men of Sanlei rarely travel to the wine and tea houses in Hsin Tien or Taipei. They do go occasionally to an unlicensed drinking and eating location in a basement in a nearby village house to eat snacks and drink wine or beer and sing or play games, but no prostitutes are ever present.

599 paid to the natal family but it is said that the older
[485] the girl and the more attractive her appearance, the greater the amount required as an adoption fee. However, no villager knows of a Sanlei girl who was merely sold but, as discussed above, given the characteristics of some people who release girls, i.e., parents of an illegitimate child, this does not mean it has not occurred. Villagers
[548] did know of two girls in another village a mile distant who were sold to become prostitutes. Three Sanlei village girls have become prostitutes in Taipei but they departed
[178] for their own reasons after reaching maturity. Once again, impressions indicate that the frequency of adoptions currently is slightly less than it was in the past.

599 The traditional literature suggests that the treat-
562 ment of adopted daughters in a household was often extreme-
593 ly harsh, while adopted sons were treated well (Latourette, 1959:679-80; Burkhardt, 1953, 174-6; Smith, 1899:237-311). For the most part, girls adopted into Sanlei were about as well treated as natural daughters. There was strong sentiment also that girls given out in adoption should go to a good home, particularly one that had the potential for a later *sisosiv* marriage because it was said that if the girl was an intended future bride, she would be raised under conditions to promote good relations in the family. A Sanlei family which merely sold a girl would be strongly censured.

833 of sex. Sexual foreplay includes nibbling, blowing, and
[842] manipulation of erogenous zones. The only common position is the classical "man on top." Intercourse continues while physically possible but the frequency declines with age.

837 There are a few women whose husbands are unable to satisfy them. Currently, there are three such women in the village who have assignations regularly with other village men, two with a regular partner, while the third is insatiable. People say her husband is impotent. If the latter woman has relationships with any reasonably happy married man, his wife gets very angry as has happened several times and once there was a hair-pulling and scratching fight. Illicit sex within the village is usually in the mountain fields and almost never in a village house.

837 Although men in some Taiwanese villages frequent the
548 wine houses[4] in the city (Wolf, 1965), this characteristic
184 is absent in Sanlei. One man in Erhlei is a habitue how-
[275] ever and everyone knows about it but most of the criticism directed at him is not on a moral basis; rather, he is considered foolish for wasting his money. A few li girls who have become prostitutes in town return for visits and festivals but do not practice their trade in the village. They are not morally condemned and are welcomed at all li affairs.

842 Old methods of birth control included the use of herbal solutions by women and coitus interruptus by men